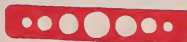




ALBERTA



NATIVE NEWS

Volume 6, Number 3

March, 1989

Metis Bargain for Natural Resources

by Bryan Brochu

In what has been termed "a brilliant tactical move" Alberta's Metis are bargaining with the provincial government to settle a 20-year-old court battle over natural resources.

In order to settle the dispute Alberta Federation of Metis Settlements Randy Hardy offered to "... accept half of the natural resources revenue the province makes from Metis settlement lands" in place of demanding complete resource revenue.

The standoff began in 1968 when the Metis had unsuccessfully attempted to bring the Alberta government to court over the issue of natural resources (specifically oil and gas revenue). In 1977 the Metis again brought the matter to court where it has remained mired in the Examination for Discovery process for the past 11 years.

The Metis, who have set and re-set numerous target dates for settlement of this issue, the most recent being February 1, felt compelled to take advantage of the upcoming election and endeavour to force the government into settling. "We have been negotiating since last May," said Hardy, "but as the days and weeks have passed since the February deadline, it is becoming increasingly clear that a deal is not in the works."

The primary stumbling block to the agreement, "was the land and its resources. The land has always been the main issue for us - and we consider the resources to be an inseparable part of the land," said Hardy.

While the two sides are currently negotiating the Metis proposal, the Alberta government's first offer was a lump sum cash payment to the Metis which Hardy found unacceptable. "The Province would talk only about a settlement involving dollar figures - but we are not interested in a welfare type scheme where we are dependent on government for hand-outs."

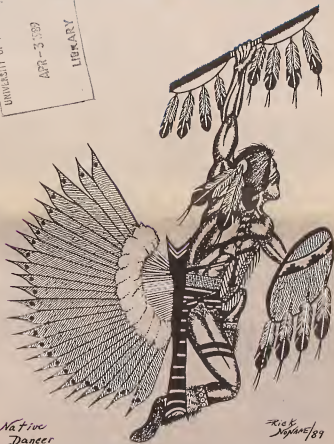
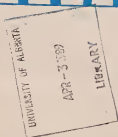
The urgency the Metis are displaying is caused not only by the election (and the publicity opportunity it affords) but also by the concern that last summer's Metis Settlements Act (Resolution 18) may be in jeopardy.

Resolution 18 provided for the protection of 1.28 million acres of Metis settlement lands to be entrenched in the Canadian Constitution.

But as promising as this agreement initially appeared, the Metis soon realized that it did not provide them with any title to subsurface rights.

As Hardy stated, "the situation is very disheartening for the settlement people, given the enormous amount of work put into developing a land/legisla-

Continued on Page 4



Native
Dancer

Canadian Bar Association Dodges Native Issue

by Brian Savage

Unable to come to grips with the topic of self-rule for natives, the Canadian Bar Association which was meeting in Banff in the last week in February, postponed debate on the issue until its next meeting in Vancouver in August.

Solicitor General Pierre Blais and Justice Minister Doug Lewis, both new to their positions, were scheduled to attend the meeting. Their inexperience in dealing with the native issues gave rise to speculation that the cancellation of the topic of a native justice system was done in order to avoid embarrassing the two ministers.

The Canadian Bar Association has 35,000 members in it, and though its President, Pat Peacock,

suggested that many of the proposals would pass, some of the ideas were quite "radical" in nature.

The central issue is that of a completely native run judicial system, including courts, jails and a parole system. The call for a native-run judicial system is sparked by the high number of native inmates in Canadian penitentiaries: 30 percent in Prairie prisons, though natives make up only five percent of the population.

The new Justice Minister, however, has already expressed reservations about this proposal. Lewis said he was worried that if this proposal was implemented, other ethnic groups and women would want their own systems

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History of the Lubicon Dispute

by Bryan Brochu

The Lubicon land claim struggle has been publicly waged for about the past eight years. News reporters around the world have described the dispute but few have explained the true background of this situation.

Beginning in 1899 a federal delegation travelled through northern Alberta seeking Indians to sign under Treaty 8. The mandate for this delegation was to secure as much land as possible for the Crown. But since this delegation travelled mainly along the Peace and Athabasca rivers many small bands in between were missed.

One of the bands signed was the Whitefish Lake Band. As part of the Treaty 8 agreement each person would receive \$5.00 per year. The Lubicon caught wind of this and soon began to make the annual trip to collect the free money the government was handing out. So when they arrived at Whitefish Lake they gave the Indian Agent their name, received the money, and he would record their name and the amount received in the Whitefish Lake Band register.

But unfortunately for the Lubicon a misunderstanding developed and the Department of Indian Affairs in Ottawa saw the Lubicon names on the Whitefish Lake Band register and thought the two groups were joined and not entitled to a separate treaty. This also caused future confusion regarding the Lubicon membership issue.

By the 1930s the Lubicon were pursuing their claim to a reserve through Indian agents in the region. In 1939, C. P. Schmidt, the Alberta Inspector of Indian Agents, went to Lubicon Lake to examine the claim. He was the first government agent to ever visit the band.

Schmidt concluded that the Lubicon were entitled to a separate reserve and he made this recommendation to Ottawa. The federal government accepted this and calculated that the band was entitled to about 25 square miles of reserve. The Lubicon felt confident that they had a reserve.

But the government still needed to conduct a land survey to solidify the reserve boundaries. In 1940, however, funds for such things were in short supply, due to World War II, and the Lubicon were still without a reserve.

In 1942 the relationship between the Lubicon and the federal government grew steadily worse. Ottawa sent an Indian Affairs official named Malcolm McCrimmon to organize the treaty pay lists. And from very limited information, McCrimmon decided to change the pay eligibility lists. From now on, he decided, anyone who was added to a pay list after 1912 was not eligible for treaty money. McCrimmon also decided that Natives must give proof that their ancestors were full blooded Indians in order to receive the money. This was virtually impossible since there were few records of Native births at this time.

As a result of these new criteria many people were removed from pay lists in Northern Alberta. At Lubicon Lake 90/154 were now declared ineligible. As if this were not enough McCrimmon also recommended that the Lubicon should not be awarded a reserve because there were now too few "Indians" (only 64) in the area.

In the early 1950s the Alberta government repeatedly asked the federal government to cede a 25 square mile reserve with mineral rights to the Lubicon. The province pressed this issue because several oil companies wished to begin exploration for oil in the area and it was important to know which lands were out of bounds. Ottawa replied with indifference.

In 1954 the Alberta government issued an ultimatum to Ottawa - 'we want to know the Status of the Lubicon Lake reserve within 30 days or we will consider the area Alberta Crown land'. Ottawa did not respond. The rest, as they say, is history.

The Alberta government treated the land as Provincial Crown land and eventually allowed drilling activity into the region. By the early 1980s drilling activity had reached such an immense and concentrated level that most of the wildlife was scared away and the traditional Lubicon way of life was devastated.

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Viewpoint

Getty Politics

Disconcerting

by Bryan Brochu

With the announcement that Premier Don Getty will hold a provincial election on March 20 comes the question of why he would hold a vote and risk losing power after less than three years in office?

The simple answer is that Getty does not expect to lose. He sees it as a simple case of win now or lose later. And he will win now. But not because his party is particularly superior. He will win because he has markedly weakened his opposition.

It is apparent Getty knows his political history. In Alberta politics there have been three political parties in power prior to the Conservatives: the Liberals 1905-1921, The United Farmers of Alberta 1921-1935, and Social Credit 1935-1971. It is too early to tell for sure but 15-20 years in power may become the limit of public tolerance for a ruling party.

The signs of a political change may indeed be upon us, and with the NDP coming off their most significant gains in 1986 and the Liberals apparently poised to re-surge under an established leader, Getty obviously feels that if he waits the full five years to call an election his opponents may, if history repeats itself, defeat the Conservatives.

So, in order to ensure power, the best thing to do-if you are Premier-is to call a snap election and catch your opponents off guard. Getty has successfully accomplished this.

The NDP are still paying off debts from the last election and with the Liberals, Laurence Decore having not had time to settle in to his new position plus the fact that the Provincial Liberals are also in poor financial shape, combines to put both parties on relatively weak footings.

Further, by offering non-contentious campaign issues Getty is also

contributing to the weakening of his opponents. How can anyone (including the opposition who are willing to argue about anything) dispute a war on drugs or a promise to improve family relations?

Another campaign issue which contributes to the weakening of the opposition is Getty's battle against a national sales tax.

One of the main reasons Albertans support their political leaders for extended periods of time is to better establish themselves to band together and fight those Godless worms in Central Canada. Thus, by drawing the ire of Albertans over the sales tax issue and senate reform, Getty gains two things: 1) public support for himself as warrior and 2) the weakening of the opponents' position by forcing them to side with him.

Contentend that these are the real reasons behind the campaign issues. While I am confident that some good will come of the war on drugs and the mandate to solidify family relations, I am not

Election Bribery Revisited

by Bryan Brochu

The evangelical zeal politicians display for bribing the Alberta voter with his/her own money is astonishing.

Why should we continue to put up with election promises which are only going to cost us millions of dollars for programs many of us won't enjoy anyway? We all know that within one year the government will announce that we are to tighten our belts and be prepared for cost cutting measures which, of course, means the taxpayer suffers.

Take a look at this election. Getty promised a secondary road paving plan which he said will cost \$330 million. But the Deputy Minister of Transport and Utilities said it will actually cost between \$1-\$2 billion.

And where do you think this money will come from?

It certainly won't be raised through the green fees at the Kananaskis golf course.

And for another outrageous election promise check out the recent Tory idea for the \$4,000 interest free mortgage loan for up to 40,000 new home buyers.

Of course, a credible banking institution would never guarantee such a loan but a banking institution such as the Alberta Mortgage and Housing Corporation, funded by our tax dollars, is more than willing to take the risk.

But the AMHC is already \$3.3 billion in debt to

impressed with Getty's shrewd political tactics.

One can forgive Getty for his shrewd tactics but his blatant neglect of the true issues is appalling.

The real issues should be economic diversification, the provincial deficit, the Principal Affair, our endangered environment, and Native issues.

So basically the Conservatives are sending us the following message: we want to be elected into power now while we

have nothing significant to offer.

In other words they want to be re-elected solely for the sake of being re-elected.

Correction-

The Alberta Native News mistakenly misspelled the name of Glen Waskahat in a 'Letter to the Editor' in our December issue. We apologize for any inconvenience and continue to encourage readers' submissions.

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the Heritage Savings Trust Fund and, if this mortgage scheme works out, will have to guarantee up to \$3.2 billion in loans. I doubt if the Kananaskis green fees could cover this either.

So what can we, the humble taxpayers, do about it? Let us begin by showing our displeasure with this situation at the polls.

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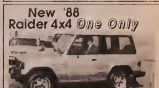
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Native Politicians Speak Out

by Brian Brochu

At a recent press conference in Edmonton, Senator Len Marchand and Liberal Member of Parliament Eitel Blondin (West Arctic) addressed several key Native issues.

Blondin began by slamming the federal government for its cutbacks in Native post secondary education funding.

According to Blondin, Natives were promised a say in the changes to the system by former Indian and Northern Affairs Minister Bill McKnight, but were actually never invited to attend any of the meetings.

Marchand expanded on the subject by saying, "I am appalled with the government's decision to cut back on Native education funding. The conservatives are putting money ahead of people. It is ridiculous for them to think that this is a money saving venture because when a Native is educated and joins the workforce he becomes a taxpayer and pays off his government grants in a few years."

As a former Minister of the Environment, Marchand also discussed what he perceived to be a changing attitude among Canadians toward pollution of our planet. "I am glad to see people waking up to the world we live in. We all live on this planet together and we must learn to treat our planet in

such a way that it will continue to support us. Since I was Environment Minister I have seen a healthy change in the attitudes of Canadians to this subject," said Marchand.

Blondin, as a NWT representative, stated that she has done a lot of research into environmental issues. In particular, she is concerned with the proposed 7 pulp mills in Alberta which will affect the Peace River and its tributaries. The Peace River has tributaries which run into Wood Buffalo National Park as well as into the NWT.

Of primary concern is the effluent (primarily dioxins) released by the pulp mill into the river system. Dioxins are highly toxic chemicals which have been found to cause cancer and birth defects.

"Even though the Alberta government says they will have the safest pulp mills in the world we must watch this development carefully to protect our environment," said Blondin.

"In addition," she continued, "I am very concerned about the massive timber harvesting rights that have been granted. To date 72,000 square miles have been approved for logging operations."

Metis Bargain

Continued from Page 1

tion/finance package by the settlement people. With all of this at risk now, and especially with the protection of the land at risk, the Federal Executive will be touring the settlements next week to discuss what our next step should be."

Also at the press conference were Attorney-General Ken Rostad, NDP representative Pam Barrett, and Liberal representative Nick Taylor.

Both Taylor and Barrett were highly critical of the government's handling of the affair. Barrett charged the government with "preventing an agreement by stacking mounds of paper against the Metis."

Taylor felt that the Metis, "should go after all of the resource revenue. If white men and Natives receive full subsistence rights, so should the Metis."

Attorney-General Rostad repeated that the Alberta government is pledged to helping the Metis and added, "Yes. The proposal sounds good to me but a decision will come about as a result of negotiations between the two sides."

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Endangered Wildlife

By Dale Stetler

The Bison - Back from the Brink of Extinction

by Dale Stetler

It is said that extinction of species is a part of evolution. However, such extinctions have historically been a result of natural causes, mostly through the processes of natural selection, in which those species most suited to survival are the ones that persist.

Human beings have changed all of that. As we have exploited the earth's flora and fauna, we have accelerated the rate of extinction, until some scientists estimate that now, at least one plant or animal species disappears from the face of the earth every day.

It is easy for many Canadians to point to our country's still abundant wildlife, and ignore the problem. However, even we have seen species disappear from our landscape forever. Examples are the passenger pigeon (which, at one time, numbered in the billions), the great auk, the Great Plains wolf, and the Eskimo curlew.

Many more species have been sliding toward extinction, and are classified as endangered, or threatened. Some of these species are of significance to Canada's Native people, either from a historical or traditional standpoint, or from a spiritual or mythological perspective.

In a series of articles, we will be looking at some of these birds and animals. In this article, we will focus on two species of bison, or buffalo: the plains bison, and the wood bison.

The decline of the plains bison is emblematic of the white man's effect on the North American Indian's way of life. Before the European settlers arrived, huge herds of the bison - possibly as many as one hundred million animals - roamed the continent.

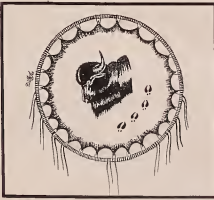
Indian hunting had little effect on these herds, even though many tribes were highly dependent on the buffalo, using its flesh for food, its bones to make tools, and its hide for clothing and shelter.

However, when the white men decided that they wanted the plains for agricultural and ranching purposes, they began a systematic slaughter of the buffalo. In fact, buffalo hunting became quite a sport.

The worst slaughters occurred in the latter part of the 1800s, especially during the Indian wars of the 1860s and 1870s, in which the United States army slaughtered millions of animals, to deprive the Indians of food.

By 1890, according to some estimates, only several hundred plains buffalo remained.

Shortly afterward, the Canadian government, followed by the American government, took action, in an attempt to save whatever animals remained.



The wood bison, which preferred forested habitats, had also been decimated in number, mainly

through overhunting. Then, during the 1920s, interbreeding with relocated groups of plains bison was allowed to occur, and it was feared that the wood bison had disappeared completely.

However, during the 1950s, a small herd of genetically pure wood bison was found.

Through intensive and careful management and conservation practices, both the plains bison and the wood bison have been brought back from the very edge of extinction.

While the plains bison has been removed from the list of endangered species, and there are now herds in national and provincial parks across Canada, such as Waterton Lakes National Park in Alberta, these animals no longer exist in a true "wild" setting in Canada.

The wood bison is still on the endangered list, and herds are maintained in Alberta, the Northwest Territories, and Manitoba. The most well-known sanctuary, to Albertans, is the 27,000 square kilometer Wood Buffalo National Park, part of which is located in the northeast corner of the province.

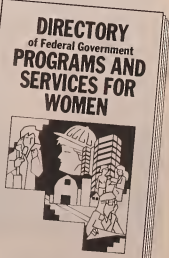
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Alternative Funding Arrangements: A Positive Step for Natives

by Brian Savage

At the end of February a conference sponsored by the Department of Indian Affairs and Northern Development (DIAND), and the University of Victoria, was held to discuss the Alternative Funding Arrangements (AFA) available to Indians.

Though open to all, special emphasis was given to delegates from the Westbank Band, the Nuu-chah-nulth Tribal Council and the Sechelt Band.

The AFA was approved by the Treasury Board in 1986 with the purpose of encouraging self-rule for Indian Bands. Money would be transferred to the different Councils for projects that they want to do, but with the knowledge that the individual community would have the final say in how the money is spent.

Before getting approval though, the Band or tribal council must show it has a responsible

record and give a yearly audit to DIAND, a report to individuals in the community and a list of the achievements accomplished by the funds.

While there are certain criteria that the tribe or band must meet for approval, AFA does allow for an element of freedom and responsibility on the part of the Council to set up its own mandate on what it wants to attempt.

Latest government figures show 123 bands are either in the AFA or have applied for it.

The AFA is a program that native bands in Alberta are starting to look at.

Presently there are no Alberta bands under AFA, but that should be changing quickly, according to Doug Stephanson who heads the program for the province.

"More and more bands are requesting an introduction to the AFA," states Stephanson, who adds that Alberta bands were "very cautious" at first in approaching the new program.

Stephanson estimates that by April there will be some tribes in Alberta receiving AFA money.

"It's been surprisingly easy to reach agreement" on details, says Stephanson, who added that there has been "no real difficulty to date."

"Flexibility is the bottom line," concluded Stephanson. "It enhances a band's capability" to achieve what it wants.



Manitoba Metis Hopeful

by Brian Savage

"Upbeat" was the word that Manitoba Metis Federation President Yvon Dumont used to describe the meeting of his group with Manitoba ministers on the topic of self-government for the Metis.

The meeting, the first of its kind with provincial politicians, lasted an hour and did not change the view of the provincial government.

While an agreement was reached with the previous NDP government to hold talks on self-rule, the Conservatives knocked the Howard Pawley regime out of power last year.

There are 10,000 Metis in the province of Manitoba, many with a lower standard of living than the provincial average. The Metis argue that self-government would be in their best interest to ensure an improved lifestyle.

Jim Downey, Manitoba's Minister of Native Affairs stated he was agreeable to giving the Metis more input in decisions that directly affect them.

The Metis Federation will meet with the provincial cabinet next year and will hold lower level discussions with the provincial government throughout the year in the hope of stimulating more discussion and movement on the issues the Federation feels are important.

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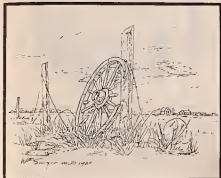
Environment

Amazon Rainforest Destruction: An Ecological Nightmare

by Dale Stelter

Brazil's Amazon rainforests, which cover approximately two-thirds of the country, are being systematically burned and cleared, as part of an effort to reverse the nation's massive economic problems.

The ecological consequences of this destruction are far reaching.



In 1988 alone, approximately 1.2 million square kilometers of rainforest were burned. This burning released 1.7 billion tonnes of carbon dioxide (CO₂) into the atmosphere, a total that represents approximately one-tenth of the world's annual CO₂ production.

It is this CO₂, of course, that is a major factor in the so-called "greenhouse effect", or gradual warming trend in the earth's climate.

There is another edge to the sword. Rainforests naturally absorb CO₂ by removing it from the atmosphere, and, as part of the photosynthetic process, storing it in the form of carbon compounds. Therefore, removing the rainforests destroys an important source of carbon, and CO₂ storage.

As well, it is estimated that tropical rainforests, such as those found in the Amazon basin, provide habitat for between 50% to 80% of the world's terrestrial plant and animal species. While current estimates place the number of the earth's known, or

catalogued, species at approximately 1.7 million, there could be as many as 15 to 20 million more. Obviously, then, destruction of rainforest habitat in the Amazon could result in, as a conservative estimate, the extinction of hundreds of thousands of plant and animal species.

These ecological dilemmas are mainly the result of political and economic short-sightedness. Brazil has incurred massive foreign debts, and must somehow raise the cash to service these debts.

As well, the nation must feed and employ its ever-increasing population which, at present, stands at approximately 141 million people.

Consequently, the Brazilian government is encouraging economic activity of any kind, and the rainforests are being systematically destroyed as mining companies extract ores and minerals, cattle-ranchers claim ever-increasing tracts of land for range, farmers convert the forests to cash crops, loggers remove vast amounts of timber without replacement, and colonists carve out small parcels of land on which they eke out a subsistence living.

At the same time, the World Bank has funnelled hundreds of millions of dollars into Brazil, to help fund this development.

However, in a dramatic flip-flop, the World Bank is now funneling another \$200 million to Brazil,

this time for the purposes of controlling environmental damage. The package will include funds for creation of an environmental protection agency, and creation of a settlement zoning system.

Hopefully, it isn't a case of too little, too late.


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Action on Ozone

by Dale Steller

In the latter part of February, the Canadian government and two provincial governments announced legislation aimed at reducing destruction of the earth's ozone layer.

First, Ontario Environment Minister Bill Bradley announced that his province will be introducing measures to ban the use of chlorofluorocarbons (CFC's), the major ozone-damaging chemicals.

CFC's are used mainly as propellants in spray cans, as coolants in refrigerators and air conditioners, in the manufacture of foam insulation and packaging, and as solvents.

Ontario, which produces approximately half of the CFC's released into the atmosphere in Canada each year, will implement the following measures:

1. A ban on the manufacture, sale, or use of foam packages and sprays (except prescription drugs) that use CFC's, effective July 1, 1989.

2. A ban on rigid foam

insulation and flexible furniture foam made with CFC's, effective by as soon as July 1, 1990.

3. A ban on the use of CFC's in refrigerators, air conditioners, and coolers, by July 2, 1998.

The last step alone would reduce Ontario's consumption of CFC's by 40%. The lengthy time frame set for implementing this measure is due to the fact that at present, no suitable substitutes are available, and likely will not be for several years.

However, many companies are already producing CFC-free propellants and packaging.

Within days of the Ontario announcement, the British Columbia government announced that it would be following Ontario's lead.

Then, while speaking at an international conference on protection of the atmosphere, Canadian Environment Minister Lucien Bouchard announced that Canada would be cutting use of CFC's by 85% by 1999. Bouchard went on to say that the remaining 15% would be eliminated as soon as safe substitutes



were found.

Bouchard went so far as to say that he would like to see Canada as a CFC-free country by 1999.

Bouchard's proposed measures are similar to those put forth by Ontario, banning the use of CFC's in most sprays by 1990, in packaging and rigid foam insulation by 1994, and in new refrigeration and cooling equipment by 1999. Existing equipment will be allowed an indeterminate life.

Canada's proposed reduction goes further than that recommended by the 1987 Montreal Protocol for the Protection of the Ozone layer, an international agreement which calls for reduction of world-wide CFC consumption, to 50% of 1986 levels, by 1998.

Canada currently produces less than 3% of

the CFC's entering the global atmosphere. However, some countries have also committed themselves to the 85% reduction target.

Ozone layer damage has received much attention lately, as Canadian scientists have reported that a hole in the Arctic ozone layer reached a record size.

While scientists from other countries, including the United States, dispute the claim that a hole has actually formed, they agree that conditions are prime for major destruction of the ozone layer.

Damage to the ozone layer allows ultra-violet radiation to penetrate the atmosphere. Some of the major effects of this would be an increase in skin cancer, damage to the human immune system, and damage to crops.

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Hospital Training Program Progressing Well

In anticipation of the Wabasca/Desmarais General Hospital, eighteen area residents are presently receiving training for support service positions that will be available in the new facility. Alberta Vocational Centre - Lesser Slave Lake, the Canada Employment and Immigration Commission, and the Slave Lake General Hospital have combined efforts to deliver a training program designed specifically to meet requirements for hospital employment in the areas of dietary, housekeeping, laundry, and building maintenance.

The twenty-eight week program includes life management skills, First Aid, CPR, and work experience and technical instruction relating to each student's specific occupational choice. All of the classroom training has taken place in Wabasca, and work experience has been provided at the Slave Lake Hospital. Further work experience will be provided on-site at the Wabasca/Desmarais General Hospital when it is completed.

Funding for the training program is provided by the Canada Employment Centre. Fourteen of the students are sponsored through CEC's Job Development program, and four students are sponsored through the Skill Investment program.

The ultimate goal of the program is to provide students with skills that will help them achieve employment in their community hospital. Student Eliza Alook says, "I'm glad they chose Wabasca/Desmarais people to be a part of the training to work in the new hospital." Rose Beauregard, another student, feels that the program will not only help her get a job, but it also has given her more confidence.

The technical training and work experience have led the students to understand hospital functions and procedures. Glenna Supemault, one of the dietary students, said that she now realizes the importance of therapeutic diets and the responsibility involved in hospital sanitization. Several students have commented on the tremendous support and friendly reception they receive from the Slave Lake Hospital staff.

The staff at the Slave Lake Hospital also have positive comments about the students. The supervisors who work with the students, Theresa Tamagi, Dave Singh, and Olga Peters, find them to be reliable, responsible, and eager to learn.

According to hospital administrator, Cliff Cottingham, the program is progressing very well. The students have acquired the professional conduct necessary to work in a hospital setting, and throughout the program the philosophy that "the patient always comes first" has been stressed.

More than seventy applications were received for the training positions and the selection process was difficult. It appears the selections were well made however, as no one has dropped out of the program, and one student, Henriette Cardinal, has had 100% attendance. All of the students are to be commended on their dedication to the program. Their commitment ensures the success of the program and a

selection of good employees for the new hospital in Wabasca/Desmarais.



Cabinet Changes in Federal Government

by Brian Savage

Prime Minister Brian Mulroney shuffled his cabinet members around, including Bill McKnight who leaves Indian Affairs behind for that of Defence, and Bernard Valcourt who goes from Minister of State to Consumer and Corporate Affairs portfolio.

In all, a total of 19 ministers were changed and six new ones appointed to junior portfolios.

Replacing Bill McKnight as head of the Department of Indian Affairs and Northern Development (DIAND) is the former Labour Minister Pierre Cadieux.

Pierre Cadieux was first elected to Parliament in 1984 and two years later became the Labour Minister.

The new Minister of State is Kim Campbell from British Columbia, who successfully ran in the riding of Vancouver Centre, replacing Pat Carney in the last election.

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BOOK REVIEW

Story of Metis Girl's Search for Her Roots

Annette's People: The Metis

"Annette's People: The Metis" was produced in 1987, by the Native Education Project, in co-operation with the Medicine Hat Metis Local #89, the Medicine Hat School District #76, and the Medicine Hat Catholic Board of Education #21.

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Election '89

5 Natives Running for Alberta Seat

by Everett Lambert

They are off and running.

Premier Don Getty has handed down the election writ and the race is on for Alberta's 83 seats of power. Getty announced the snap election on February 20th.

The race is an encouraging and interesting one for Native people, as three of the five Natives vying for power are women.

One of those is Sharon Johnstone-Martel of Edson. Her recent wrangling with Metis Association of Alberta brass has paid dividends as the affair has given her a higher profile.

She will carry the Liberal banner in the one month campaign. Her riding is West Yellowhead which includes Grande Cache, Jasper, Hinton and Edson. The riding has Native populations and communities situated in all these centres including smaller areas such as Marlboro and Susa Creek.

Thirty-four year old Johnstone-Martel is married to Dan Martel, also of Edson, and has one son. The Cree-Metis, originally from Saskatchewan, is on leave of absence from her current position as the president of the Edson Friendship Centre.

She says the Liberal

platform is based on the "environment, to include social, ecological and political environment."

Also running under the Liberal banner is Tom MacCagno of Lac La Biche. The 56-year-old lawyer has practiced law for more than 25 years and will run in the Athabasca-Lac La Biche riding, where the huge \$1.3 billion Athabasca pulp mill will be located. The mill, with its potential of high employment creation and environmental impact, is proving to be one of the bigger issues in the riding.

MacCagno and wife Annette have four children: Son Terry, 27, works for the National Research Council; Morris, 25, is a student at the University of Alberta; Michelle, 21, is training as a medical secretary and Marc, 18, is in Grade 12.

MacCagno's law practice is based in Edmonton with a branch office in Lac La Biche.

When asked why he wants to run as a Liberal candidate, he answered, "because I believe in Laurence Decore's leadership abilities." He also believes that economic development and environmental protection are important issues.

The New Democrats have also recruited a Native woman, Joyce Green from Lethbridge,

Alberta. Green, who is part Kootenay and Cree, will run in the riding of Lethbridge West.

She is originally from the east Kootenays of southeastern British Columbia. Since 1986 she has lectured in political science and Native American Studies at the University of Lethbridge. Prior to that she worked at the Saskatchewan Indian Federated College.

She says the New Democrat platform is built on fairer taxes, economic diversification and environmental protection. "Locally, I've tailored these issues for my own constituency. I'm looking for economic diversification with environmental guarantees, and I'm very concerned about post-secondary education." She opposes the federal government cutting back on funding for Treaty Indian students.

Green feels "it is really, really important that Native people start getting involved in the political process."

Mike Cardinal is also one of the Native people hoping to win a legislative seat in the provincial election. He will represent the Progressive Conservatives (PC) in the Athabasca Lac La Biche riding.

Cardinal, 47, is from the Cree Metis community of Calling Lake, which is approximately



180 kilometres north of Edmonton.

The riding stretches from the Alberta/Saskatchewan border to the west shore of the Athabasca river. The three largest centres are Athabasca, Boyle and Lac La Biche.

Cardinal and his wife

Mary have two children and live in Calling Lake. Presently, Cardinal is on leave of absence from Alberta's Department of Social Services where he is an economic consultant.

Cardinal says the PCs provincial platform is based on economic di-

versity, strengthening the family unit and strong leadership. "Basically my objective is to work on the economy in the constituency, that's what I've campaigned on."

Also representing the PCs is a 37-year-old Metis woman from Grouard. Pearl Calahasen, formerly with the Native Education Project of Alberta Education, is running in the Lesser Slave Lake riding where Grouard is situated. The riding has an abundance of Native communities. The large riding contains High Prairie and Slave Lake.

Calahasen is married and has a two and a half year old daughter.

In her PC nomination victory she said she would be setting up offices in the riding anywhere people wanted them; "I want to go to the people, not have the people come to me."

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I support all types of economic development, with one important caveat - environmental protection. The decisions we make in the north must be environmentally sound. We cannot pollute the water, the land, or the air.

Education

Quality education must continue to be a high priority, so that education will provide us the opportunity of working in "high-tech" jobs that will be such an important part of our future.

Native Issues

Self-government, Land claims, Hunting, Trapping, Fishing, Resolution 18. These are some of the issues that affect the lives of native people and must be addressed.

Oil and Gas Industry

I support the continued development of our oil and gas industry.

Tourism

Tourism is big business. We should work hard to get our share of that business. More tourism facilities should be developed in our constituency to attract visitors. We can do much better at promoting our unique fishing and camping areas. I would like to see the development of golf courses around Lesser Slave Lake as one way to attract tourists.

Agriculture

Agriculture is one of the foundations of our province. I am committed to supporting existing programs, new initiatives to strengthen the family farm.

Senior Citizens

Senior citizens are a unique and special group in Alberta society. We must ensure that they are allowed to live with dignity and respect.

Family Life

I support the Premier's initiative to promote and strengthen all aspects of family life.

Social Development

The expansion of basic housing, hospitals, recreational and cultural facilities are vital to this region and need to continue to be addressed.

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Harvey Cardinal Runs for Senate Seat

by Everett Lambert

MEDICINE HAT, Alberta — Harvey Cardinal has become the first Native to declare his intention to seek a vacant senate seat if Alberta's government goes ahead with its plan to have an election for this province's senators.

"I felt it was really important that we as Native people have representation in Ottawa," says Cardinal, a member of the Bigstone Band in northern Alberta. He says Native people "have the qualifications to run for the senate." This includes being a minimum age of 30, owning real estate and placing a \$4,000 deposit, he explains.

Cardinal is part of Don Getty's drive to have what is called a "Triple E" Senate. The Triple E — equal, effective and elected — senate would dramatically change the way Ottawa's federal upper house operates. The senate positions have long been viewed as retirement favours given to politicians who no

longer hold Member of Parliament seats in the federal government. Political scientists feel they have no actual power and only have a ceremonial "rubber stamp" role, with no actual powers in the making of laws such as American senators do. Senators are non-partisan and are picked by the Prime Minister. Current Prime Minister, Brian Mulroney, does not support the election of senators.

Under Getty's plan the prime minister would no longer pick the senators from a short list given by the provinces. Instead there would be an "equal" number "elected" by each province. They would no longer have a simple rubber stamp role, but instead an "effective" one giving them greater power in the law-making process.

Cardinal, 49, is the fifth to express an interest in running since the Senate Selection Act was introduced to Alberta's Legislative Assembly. The introduction was made three days before the March 20th provincial election was called.

Cardinal, a proponent of Native issues, will compete with Marv Moore, Solicitor General for Alberta, Advanced Education Minister Dave Russell, Farmer's Advocate Helmut Entrup, and Bill Diachuk, former provincial cabinet minister.

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LBRUCE 87

Premier's Joke Falls Flat

by Brian Savage

Premier Don Getty left journalists puzzled and women's groups angry as he concluded his speech announcing the upcoming provincial election with remarks about family violence.

"Well if it offended anybody I would say I'm sorry," the Premier said later, "but it was just a joke."

Getty had just concluded a speech detailing the

reasons why he felt it necessary to call an election even though he was only halfway through his present mandate. Some of his reasons included a renewed commitment to the role and importance of the family in Alberta and a promise to make the third Monday in February Alberta's Family Day.

"I maybe whacked my kids," said the Premier. "beat my wife, but I've never abused a seatbelt in my life."

As protests by women's groups grew, the Premier tried to clarify the situation.

"No, I don't beat my wife or whack my kids," he said. The Premier also acknowledged that "family violence is not a laughing matter."

While shock and surprise were the general reaction to the Premier's comments even among supporters, most political observers agreed it was an awkward start to an election campaign.

Ray Martin, leader of the New Democrats stated that the Premier's off the cuff remarks were in "very poor taste."

"If that's the level of the campaign," said Martin, "all of a sudden my confidence level has gone up."



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Getty Seeks New Mandate

by Brian Savage

After only two years and nine months into his term of office, Premier Don Getty has called a new election to be held on March 20th. It is the shortest term of office in Alberta history and comes at a time when the Progressive Conservatives have an overwhelming majority in the provincial legislature and a well-funded election kitty.

The opposition parties were left scrambling to find candidates for ridings and for money to

fight the election.

Getty stated that he wanted to focus on "economic strength, caring government and leadership," but the leaders of both opposition parties, Ray Martin of the New Democrats and Laurence Decore of the Liberals stated that they felt the Premier was dodging future time-bombs. These include a rising deficit, the final report of the Code inquiry and possible backlash from the trial of his son, Dale Getty, on cocaine trafficking

charges.

Ironically, it is the problem of drug abuse that Getty sees as one of the reasons he needs a new mandate.

"Our fight for families and against drugs has never been tried before in Alberta."

As well, the issue of a national sales tax, and elected senate and family issues will be prominent in the Tory election platform.

Getty also promised that if re-elected, a spring budget would not include any new tax in-

creases.

At dissolution the standing showed the Progressive Conservatives with 60 seats, the New Democrats with 16, the Liberals with four and the now defunct Representative Party with two seats. Ray Speaker, former leader of the Representatives, has announced he will be running for the Tories. There was one vacant seat in the Legislature at the time of the election call, that of Calgary MLA Janet Koper who passed away in December.

The Opposition Leaders scoffed at Getty's call for a new mandate, that the election cost of \$4 million was a needless waste of taxpayer's money and also decided Getty's refusal to meet either Opposition Leader in a debate as an example of dodging criticism over the "manufactured" election issues.

The election comes at a time when the finances of both opposition parties are meagre compared to the funds available to the Tories.

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Advanced Cruise Missile to Be Tested in NWT

by Henry John

An updated version of the United States Air Force's cruise missile, which is reportedly prone to crashing, is slated to be tested over Canada in the near future.

The ACM (advanced cruise missile), which apparently uses stealth technology to render it invisible to radar, was given permission by the Canadian government in early February to test over Canadian soil.

The ACM, which is designed to carry a 200-kilo nuclear warhead, has reportedly made only three successful test flights. The other flights apparently ended in crashes — the exact number is not known

because of the secrecy surrounding the project.

The missile test to be flown will begin over the Beaufort Sea and will probably finish near the Cold Lake air base.

A U.S. air force bomber will carry the

ACM in what is termed a "captive carry" mission.

Northern Canada is seen as an ideal testing ground for the updated cruise missile because of the similarity with the area north of Moscow.

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NDP Win Re-Election in Yukon

by Brian Savage

The new Democrats led by Tony Penikett won a narrow victory in the Yukon to continue as the only New Democrat government in Canada. The NDP won nine of the 16 seats, the PCs took the remainder. The Liberals lost the one seat they had held in the last assembly.

The month-long campaign was fought in frigid weather, especially at the start of the campaign when temperatures sometimes dipped to -60°.

All the parties agreed that the prime issue was the Yukon Indian land claim. Last year saw the NDP sign an agreement-in-principle which the other parties eventually supported.

The agreement would give \$230 million and 41,000 sq. km. to Yukon Indians.

Whitehorse Mayor Doug Branigan, considered the best hope for the Liberals in this election, voiced strong opposition to the deal, feeling that the Indians would get too much land and over-representation on government boards concerned with wildlife and forestry.

Another issue which saw unanimous agreement among the three parties was the opposition to the Meech Lake Accord and the perception that if passed the Accord would ensure the Yukon would never become a province.

Local issues were the dominant concern, however, with the NDP proclaiming its successful initiatives in cutting unemployment and boosting job creation.

Willard Phelps, leader of the Progressive Conservatives, barely held onto his own seat while Tony Penikett was victorious in his Whitehorse West riding, defeating Conservative Flora Evans and Liberal Joe Jack.



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Legends of Napi and the Rattles

by William Singer II
Contributed by Ninastako Centre
Winter is the coldest towards the spring, but not for some people, not for Napi...

One winter long ago, Napi approached a lone tipi in the foothills. Napi was invited in by an old man and was asked to visit for a while. So they were talking for a long time when Napi noticed some rattles, partly covered, beside the old man. Napi



thought to himself, "I would like to have one of those rattles, I will take one when I leave." But he was asked to spend the night since it was so cold outside.

Napi waited for the old man and his wife to fall asleep, then he grabbed a rattle and took off. The old man's wife noticed that Napi left, and woke the old man, saying, "I think Napi left with one of your rattles." So the old man looked and looked and sure enough one of the rattles was missing.

The old man replied "Napi won't be able to get away too far - I will make a snow storm, that will slow Napi down."

So the old man began chanting a song... Meanwhile Napi was running in a blinding blizzard when he had to slow down. There was a tree ahead of him and he decided to tie himself to it so he won't blow away. So he thought to himself again, "I will sleep now, and when it gets morning I will continue my journey."



The sun rose, and the old man and woman saw Napi tied to their tipi. (The old man was playing tricks on Napi so he won't get too far with his rattles.)

The old woman told Napi, "Why are you out here, you're supposed to be sleeping inside, you crazy man."

Napi didn't care, he thought to himself "Well

tonight I will steal a rattle again, but this time I will keep on running, I won't stop." Well, Napi spent another day with the old couple, then that same night, he took a rattle and ran off.

The old woman just knew what Napi did, and told the old man "That Napi just took one of your rattles again." So the old man began singing the same chant... Again Napi lost his way again in the terrible snow storm. He looked ahead and saw a big rock, and tied himself to it so that he wouldn't blow away. Then Napi fell asleep with one of the rattles in his hand.

The next morning, the old woman went out to get firewood when she saw Napi tied to their tipi. "What are you doing, you're supposed to sleep inside not outside, so go in."

Inside the tipi they were having a conversation and the old man says to Napi "You didn't have to steal my rattles, you should have just asked for one." Napi says "Well let me just have one, I really like them." The old man tells Napi, "Let us go to the cliffs and I will show you how to use this rattle. If you ever get hungry, sing this song while shaking the rattle and as you can see, that herd of buffalo will go jumping over the cliffs to their deaths and you will have all you can eat." But the old man warned "Don't sing this song more than four times, because you will be killing more than you can eat, and wasting the buffaloes." So the old man wandered off back to his lodge.

Napi was looking at the rattle and wanted to try it out. As he was really chanting away a herd of buffalo trampled him and his rattle went flying away into the snow. As the buffalo fell over the cliffs, Napi transformed into a white buffalo calf!

Just then a nearby Blackfoot tribe camped along the cliffs and took all the buffalo and skinned them and got ready for a feast. There was an old woman with a little boy who saw the white buffalo calf (Napi). The little boy was a *minipoka*, (in Blackfoot it stands for a spoiled kid; usually grandchildren are).

The little boy said, "I want his hide to use as a robe." So the old lady said, "We'll drag it home and we'll thaw it over the fire."

So the old lady ties up the white calf over the fire, and when it thawed, it was Napi; he was back in his "human" form again.

The old woman was busy doing something else, when the boy yelled "My robe, it's staring at me." The old woman says "Oh, it's just thawing." Then again the boy "My robe is spitting at me." The old lady didn't even know it was Napi tied up over the



fire. Just then Napi managed to get untied, jumped off the rack, and took off out of the tipi. The people wondered who was that man running off in smoke, when somebody said "It's just Napi..."



That Napi was always up to no good... sometimes.



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Thunder Nears Destination

by Everett Lambert

As of our publication deadline, Jim Thunder is to arrive in New York city on March 21, 1989.

The five-man crew hopes to retrieve a sacred medicine bundle once owned by a well known Cree war chief. Big Bear played a prominent part in the Louis Riel resistance of 1885. The resistance was the last major conflict between Native people and the Canadian government.

Terry Lusty is the Alberta public relations co-ordinator for the run, which kicked off at 9

a.m., September 1 of last year. In terms of problems he comments there is "nothing to be overly concerned about." He adds, however, that things are "at times touch and go, (but) they always seem to get through." Money, at times, has been in short supply.

Both the electronic and print media is paying increasingly more attention as the run proceeds. Lusty says "they're really feeling the momentum starting to build."

Native people have come out in strong support of the run. Lusty says most of this support

has come from Native friendship centres, organizations and Indian bands. Support has also come from tribal elders and other leaders.

With less than 500 miles to go, Lusty says "they're feeling more confident and optimistic in terms of reaching (the museum)."

Although support has been generally good, organizers are not pleased with the support coming from Thunder's home province—Alberta. They feel that both money and moral support has been lacking. Thunder, 38, is from Slave Lake, Alberta.

The run originated from dreams Thunder had in which he was asked to retrieve the bundle by spirits. Native elders foretold through prophecy that a Cree man would return with the bundle. The sacred piece was last held by the Cres on the Poundmaker reserve in Saskatchewan.

The early stages of the run saw criticism from a Montana family claiming to be Big Bear's direct descendants. The family of Bill Stump Sr., 55, had expected to have the bundle in their possession by the start date of the run.

Upon contacting Stump, he told Thunder that the bundle was with the family. Thunder replied that he was glad the bundle was back with Native people and that there would be no need for a run. It was later learned that it had not left New York.

George Chatsis of Calgary also claimed that a bundle had to be earned. In Cree culture "you don't just take things," he said.

Thunder withstood the criticism and started the run which was also aimed at raising funds to teach urban Natives about Cree traditions.

Funding is still needed and an account has been set up in Edmonton for contributions. The account, at the Bank of Montreal on 104 Street and Jasper Avenue (TSJ 3N4), was set up by the Big Bear Cultural Committee (account number 035806, charitable tax number 5035527).

The run co-ordinators welcome all contributions.

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The Indian Doctor

By Sonny Susquatch

The following is the first in a series of true stories submitted by Sonny Susquatch which detail his 8 years of experiences while living with a medicine man.

For the past eight years I have had the privilege to witness some very strange rituals and happenings with the mystics of Indian Medicine in Alberta's north.

It certainly makes one wonder if Indian medicine is more fact than myth.

We begin our first case, with that of a lost spirit searching for a mate, in a sleepy Alberta community.

Back in September, 1988, a young man from the Reserve was killed in an automobile accident when he was thrown from a truck that rolled on him.

The medicine man claimed that the boy was not eager to meet death because he was not ready to die. He had a lot of living to do yet.

So the medicine man told the hamlet people to be wary of a lost spirit roaming the village in the wee hours of the morning searching for a companion.

The people the medicine man was particularly concerned about (his immediate family and close friends) were warned to keep their kids inside after dark so as to avoid problems with the spirit.

Three weeks ago a young girl in the community was walking home from a party in the wee hours of the morning and suddenly a dark, shadowy figure appeared directly in her path and ordered her to "Come with me."

The girl, anxious to get home, stepped around the figure in the deep snow and continued her course home. After a few steps she turned around in the bright moonlight to see if she was being followed. There was no sign of anything or anybody on the snow trail. The figure had vanished.

When the girl reached her house she began to experience difficulty breathing and while her eyes were beginning to roll in their sockets she explained to her parents what had happened.

The parents sent their son to fetch the medicine man. When the medicine man arrived he had already been briefed on what had happened. After the medicine man finished his little ritual on the girl he left and the girl was sent to the hospital for shock treatment.

Within a few days the girl was back in the community.

The medicine man told me that the family had not given him anything for his protection services. Because of that he expected the event to occur again.

Within one week the spirit made another appearance. Again the girl was returning home alone



from a party and encountered the beckoning figure on the trail.

Fortunately for the girl someone on a snowmobile wandered down the trail where he found the girl in a state of shock and almost dead from hypothermia.

He quickly took the girl to a warm house and an ambulance was summoned and she was taken to Edmonton by air where she recovered from the ordeal.

Right now it is too early to tell what the outcome of this case may be. But the medicine man claims the ghostly spirit is much like the RCMP - they are determined to get their man.

The medicine man and people from the Reserve claim that ghosts wandering around in the community is not uncommon. It is common knowledge in most communities that when people die tragically or accidentally or even from natural causes and were not ready to accept death, their spirit returns to claim a victim in order that their final journey is accomplished.



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EDMONTON

by Dale Stelter

Edmonton's new household waste recycling program is progressing better than organizers and officials had originally hoped for.

During the period of October 24 to December 7, 1988, waste receptacles, or "Blue Boxes", were distributed to 124,000 Edmonton households. Waste collection began on November 1.

Household occupants put glass, tin cans, and newspaper into their Blue Boxes, and pick-up of the refuse occurs on the same day as does regular garbage collection.

So far, approximately 70%, or almost 87,000, of Edmonton's households are participating.

The non-profit Edmonton Recycling Society looks after the pick-up on the north side, while Browning-Ferris Industries Ltd. does pick-up on the south side.

So far, few problems have been encountered. Initially, the largest problem was theft, as some of the Blue Boxes were stolen, or the contents of the boxes taken. However, the number of thefts has decreased, especially since one of the thieves was apprehended, and charges laid.

The Blue Box program garners approximately 250 tonnes per week, or about 8.5 percent of the 3,080 tonnes of household waste produced each week in Edmonton.

The City of Edmonton is, however, planning to include more types of waste in its recycling program.

By the coming summer, Edmontonians will possibly be able to put plastic bags into their Blue Boxes. By the end of the year, the City hopes to be able to pick up glossy magazines, plastic containers, and cardboard, which includes lightweight cardboard, such as that taken in cereal boxes. Steps are also being taken to incorporate rubber tires, and compostable wastes.

As well, the City is planning to distribute Blue Boxes, or a variation of them, to multiple-residence dwellings, such as apartment buildings and condominiums.

By the end of the year, a pilot project should be in place to test various alternatives, ranging from large bins outside the buildings, to separate containers for each suite or residence.

Another eventual target will be industrial and

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commercial wastes, which contribute approximately 11,000 tonnes of refuse per week.

All of these steps are only stages in fulfilling the City's ultimate objective, which is to double the life of its landfill sites.

However, even with the present Blue Box system, Edmonton already has one of the most comprehensive recycling programs in Canada.

While other cities have recycling programs, they either do not recycle as many kinds of material as Edmonton, or have curbside pick-up. For those cities that do have curbside pick-up, none service the number of households that Edmonton does.



It May be Small but Apparently It Is Worth Fighting For

by Everett Lambert

CARCAJOU, Alberta—Tall Cree Chief Bernard Meneen says the tiny Carcajou Settlement reserve—a uninhabited piece of land set aside as a burial ground—belongs to his band; but federal government documents say the reserve belongs to no one in particular.

The reserve, about 700 km north of Edmonton, measures only about 100 by 200 feet, but its significance is the issue.

Ben Charging, land official with Department of Indian Affairs in Edmonton, says the 60-year-old Carcajou Settlement, was meant to be an "Indian burial ground."

Although Indian Affairs documents indicate that it does not belong to any particular band, the Tall Cree band near High Level is mentioned, in a 1957 Indian Affairs document stating "the Crown administered a surrender to lease petroleum, natural gas and related hydrocarbons" on the reserve. The Tall Cree Band was mentioned as party to the surrender; however, the document concludes that the surrender would be "out of order" because the reserve was not allotted for any particular band. Charging says he is not aware of any resource activity on the reserve at this time.

Meanwhile, Meneen says "there's no doubt in my mind, it has always been and always will be part of the Tall Cree band." At a meeting of band elders held recently, it was affirmed the reserve is Tall Cree land. Before the signing of Treaty 8, in 1878, a Tall Cree band member named Uinowatum lived on the reserve and had buried some of his family there.

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BOOK REVIEW
by Brian Savage

I Walk in Two Worlds

by Eleanor Brass
Published by Glenbow Museum,
Calgary, Alberta

Eleanor Brass was born on the Peepeekisis Indian Reserve near the Saskatchewan town of Balcarres in May of 1905. Her father, Frederick Charles Dieter, was a grandson of Chief Okanese, who agreed with other tribes not to participate in the Riel Rebellion of 1885. This necessitated a quick move to the Dakotas until the Rebellion was over. Her mother was Marybelle Cote, a granddaughter of Chief Gabriel Cote of the Saulteaux tribe. Both Chiefs were participants in Treaty Number Four, signed in 1874 at Fort Qu'Appelle.

Her parents met at the Regina Industrial School, whose graduates were usually apprenticed out to employers in Regina. Though Brass praises the teachers at the school, she also notes that the Indian students were not allowed to speak their native tongue. Brass believes this was done to ensure that the students would "get ahead" in the world, but the world was already being perceived as the white man's world. Brass admits that the abandonment of the language and the taking on, as seen by the pictures of the time, of the white man's clothes and habits, led to a sense of inferiority.

Her parents were married in 1903 and went to live on a special farming colony, the File Hills Colony, 19,000 acres set aside on the Peepeekisis Reserve, for graduates from the Regina Industrial School.

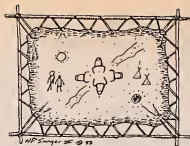
Brass goes into great detail of her life in the early days of the colony, her experiences in boarding school, her introduction to racism when she transferred to the public school in Abernathy. Her stories of brutality make for unpleasant reading, but Brass relates all with a quiet eye for detail, never dwelling on one incident for long.

In January, 1925, Eleanor married Hector Brass, farmer on the File Hills Colony and she relates with a wealth of names the daily activities and people in the colony.

In 1940 Eleanor and her husband Hector helped organize the Association of Saskatchewan Indians; six years later this group merged with other Indian groups to form the Union of Saskatchewan Indians and prepared briefs before a Joint Committee of the House of Commons and the Senate studying Indian affairs.

Eleanor and her husband quickly became active in Indian issues. One day Eleanor asked a newspaperman why Indians on reserves could not vote, and his reply that Indians had the right to write what they wanted in publications was a revelation to her. At that moment, Eleanor Brass decided to become a writer, to express the Indian viewpoint before the public, to step "from behind the buckskin curtain."

The Brasses moved to Regina eventually and, out of their concern over Indian youth migrating to the



city and becoming corrupt, organized the Regina Native Society. This eventually turned into the Friendship Centre, patterned after the first one, set up in Winnipeg.

The Brasses knew how hard it could be for Natives to adapt to life in the city: Eleanor Brass admits they had a hard time financially but were happy spiritually in helping people to cope. The Brasses started a newsletter which was later taken over by the expanding Friendship Centre.

Eleanor had her first book published at this time, a collection of Cree legends that she had first used on the CBC radio, entitled *Medicine Boy and Other Cree Tales*. Legends, as Eleanor remarked, were the way the elders taught morality, the learning of right and wrong.

In 1965, Hector died of a heart attack. Eleanor learned to adjust to life on her own. She became an information writer for the Department of Agriculture, then transferred to the Indian and Metis Branch to work as a counsellor to native girls and women.

Eleanor Brass began promoting Natives for job training and placing them in different occupations. She transferred to Saskatoon to open a Branch there for the Natives. She helped revive the Friendship Centre in Regina after it had faltered.

In 1971 Eleanor Brass retired but her dedication to helping Native people continued; she became Executive Director of the Sagitawa Friendship Centre in Peace River, eventually leaving for the job of news correspondent for the Alberta Native Communications Society, writing and meeting the people she cared so much for.

Failing health curtailed Eleanor's writing and activities, eventually forcing a move back to Regina to be closer to her family, but she continued to write, hoping "that our Indian culture will not be lost, that there will always be someone to write and speak about it."

More people like Eleanor and Hector Brass will ensure that.

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BOOK REVIEW

TEXT GIVES CLEAR PORTRAYAL OF BLOOD INDIANS

Review by Dale Stetler

*The Land of the Bloods*by Joyce Quilty, Leo Fox, Ruby Eaglechild, et al.
Plains Publishing Inc.; 85 p.

While it is important for Alberta's schoolchildren to learn about Native culture and heritage by studying Native people in general, it would also be useful to study specific nations, tribes and bands.

To this end, *"The Land of the Bloods"* contains a wealth of clearly presented, easily understood information on the Blood Indians.

The textbook, published in 1986, was produced as part of the Native Education Project, in co-operation with the Blood Tribe, Lethbridge School District #51, Cardston School District #2, and the Department of Indian and Northern Affairs. The text can be used in the Social Sciences curriculum, at the Grade 3 level.

Part 2 of the book answers the question "Who are the Blood people?", by explaining that the Bloods are an Indian nation, of the Blackfoot Confederacy, living on a reserve in southern Alberta. The location and size of the reserve was determined by Treaty Seven,

through negotiations with the Canadian government, after the white man arrived in the land of the Bloods.

As with the rest of the textbook, Part 2 contains many pictures, drawings, and maps, along with questions that encourage the students to think about, and analyze what they have read and seen.

Part 2 addresses how the Bloods lived long ago, before the arrival of the white man, beginning with the importance of the buffalo, and the buffalo hunt. The extended nature of the Blood family, the importance of orally learned legends and lore, the significance of spiritual beliefs, and methods of decision-making are discussed. Housing, dress, methods of communication, and modes of transportation are also touched upon.

Part 3 looks at the geography of the modern-day Blood Reserve, first depicting landmarks such as Chief Mountain, the St. Mary River, and Snake Coulee. Standoff, the main town on the reserve, the Blood Band

March, 1989

Alberta Native News

Ranch, the Moses Lake area, and the reserve's schools are also examined.

In Part 4, students look at how the people of the Blood Reserve live today. In structure, and topics dealt with, this section closely parallels Part 1, portraying the changes that have occurred, due mainly to the passage of time, and the necessity of existing within a white-dominated society.

The desire of the Bloods to increase their self-reliance is clearly illustrated. For example, it is stated that "The Blood people would like to run their own schools." Also, emphasis is given to jobs and industry on the reserve, such as Kainai Industries which builds houses, the Indian News Media which puts out the *Kainai News* newspaper, and the Bull Horn Studio which produces videos about the reserve and airs a radio program.

Thus, "... these jobs help the Blood people to

keep their special ways."

Part 5 of the textbook deals with preservation of Native culture and traditions. This section first deals with agents of change in modern society, such as advances in the fields of education, science, communication and transportation.

The book then explains that while the Blood people have had to adjust to these changes, they have kept many of their ways and traditions. For example: Blood children learn the Blackfoot language in the reserve schools, and many speak it at home; the Blood people have kept many of their spiritual beliefs, including a deep respect for nature; on special days, traditional clothing is worn, and tipis are put up; traditional craft-making methods continue to be used, and taught in schools.

The textbook concludes with a short summary, and a glossary. A teacher's guide for the text will be published at the end of March.

Attendance Record Set at Interpretive Centre

by Everett Lambert

Alvin Yellow Horn has won an award for being the 250,000th person to visit the Head-Smashed-In Buffalo Jump Interpretive Centre.

Yellow Horn, of the Peigan Reserve at Brockett, west of Lethbridge, arrived at the centre at about 11:00 a.m. on Saturday, January 28.

His purpose for going to the centre was to pick up bear claws he had ordered through the gift shop.

The 250,000th person was anticipated by representatives of the local

media, who watched on as he signed the guest book.

After a ceremony held for Yellow Horn he said that "the bear spirit must be with me." As the 250,000th customer, Yellow Horn will receive a host of gifts from area businesses and contributors.

Some of the gifts included certificates from the Sunset Motel, Orr Gas, Tourist Texaco, and the centre's cafeteria. On behalf of Alberta Culture and Multiculturalism, he received an art print by Native artist Joanne Cardinal-Schubert.

On hand to present the award was Hugh Craig, Chairman of the Head-Smashed-In Buffalo Jump advisory board, along with Frank Dietrich, a Councillor from the town of Ft. MacLeod, Jan Daley, Centre President, Barb Yellow Wings, Manager, Frank Ducharme from the centre's cafeteria, and Bob Fairbairn, President of the Ft. MacLeod Historical Society.

The centre is situated at an historical site once used by Plains Indians to herd buffalo over a large cliff where they fell to their death, for easy consumption.

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FILM REVIEWS Films of Sweeping Landscapes, Soundscapes Defy Labels

Koyaanisqatsi (87 minutes); Powaqatsi (99 minutes)

Produced by Godfrey Reggio
Reviews by Dale Stelter

In February, the Princess Theatre, an Edmonton repertoire theatre, screened two very exceptional films.

Unfortunately, the films will probably never make it into the big chain movie houses, where all too often, depthless Sylvester Stallone films, or sex- and violence-packed movies are the order of the day.

For one thing, the material contained in "Koyaanisqatsi" and "Powaqatsi" may give people a reflection of themselves that they will not necessarily like. For another, the two films step outside normal cinematic boundaries.

The films could best be described as heavily-researched visual documentaries. They basically present image after image of a world out of sync with itself, but without the typical tools of dialogue or narration.

Instead, the images are set to a musical score, composed, in both cases, by Phillip Gass. The tempo and mood of the music varies, of course, with the specific footage.

In many cases, the interpretation of what is being seen is obvious. At other times, interpretation is left up to the viewer.

The word "Koyaanisqatsi" is a Hopi Indian term meaning "life out of balance." "Qatsi" is a Hopi Indian term for "life."

Initially, the film, which was produced in 1983, focuses on sweeping, often stunning natural landscapes. Then, in the blink of an eye, we are confronted with massive mining operations stripping away the earth. We see alien-like industrial plants, monolithic skyscrapers probing higher and higher into the sky, and rows upon rows of houses that are all the same.

The images go on and on: a writhing, twisting swarm of traffic on an L.A. freeway; a crowd of people, thirty or forty deep, jamming onto subway escalators; a hopelessly snarled

downtown gridlock.

And through all of this, we see people always on the move. Rushing. Hurrying. Never stopping.

Using time-lapse photography, producer Godfrey Reggio leaves you literally wondering when these swarming masses, engrossed in their frenzied head-long dashes, are going to collide.

Over and over again, "Koyaanisqatsi" shows

us what our civilization is becoming: a mega-industrialized, technologically-powered nightmare, that is rapidly losing contact with the natural order of life on this planet.

Reggio's second film, "Powaqatsi" ("life in transition"), produced in 1988, is more socially-oriented, and focuses mainly on Third World nations.

At times, the film is a celebration of the many different cultures that exist in the Third World, and shows how the people of these countries express themselves through social organization, work and labour, spiritual worship and

traditions, and arts and crafts.

As well, we see how these cultures are undergoing transformations, in order to exist in a world in which changes in means of production, and changes in technology, are occurring at a dizzying rate.

Laced throughout the film is footage of the affluent, industrialized nations, who with their wealth, openly exploit the people and resources of the Third World nations.

Perhaps the most poignant scenes in "Powaqatsi" are close-ups of Third World natives, staring into the camera with undisguised

anger, and even hatred.

While the film is a record of the diversity of cultures in our world, it is also a damning ac-

count of how some cultures are prospering, often at the expense of others, and of progress through industry and technology—for its own sake.



George Erasmus Issues Warning

by Brian Savage

George Erasmus, national chief of the Assembly of First Nations, warned of more civil disobedience if native rights and concerns are not addressed in the Constitutional talks taking place in Ottawa.

Two years ago, in the last major meeting of native leaders with the federal and provincial governments, Erasmus called for full rights for natives and self-rule with natives sharing in a new

power structure that included the federal government and the provinces as the other two partners.

Erasmus, who speaks for 350,000 status Indians, called some of the provisions in the Meech Lake Accord "racist" especially in regards to bringing Quebec into the constitutional fold.

He condemned Premier Bourassa's use of the "notwithstanding clause" that outlaws English signs outdoors.

"We are saying," stated Erasmus, "that by the use of that clause, there is discrimination against the indigenous people there."

Erasmus also called racist and discriminatory the requirements of all the provinces and the federal government to agree on the making of new provinces. This is aimed directly at the two territories, said Erasmus, whose populations have a large percentage of Natives.



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FILM REVIEW

by Bryan Brochu

The following film review will be the first in a series from a collection of aboriginal films at the National Film Board of Canada. In each subsequent issue we will carry a review of a film from this selection.

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Cry in the Wild

(Documentary 1972)
Director - Bill Mason

This documentary by Bill Mason is probably the film in the NFB's aboriginal collection with the least amount of Native content. In fact, there is essentially no specific Native content.

But the theme of the film, harmony in nature, certainly relates easily to Natives. And Mason, who shot most of the footage himself, is preaching Native concepts; we must live in co-operation with nature.

The subject of the film is Mason's passion for the wolf. We follow Mason on four trips into the wolves' natural habitat and to his ultimate decision to capture some wolves in order to study them more closely.

Since this film was made the general public has become much more aware of the wolf. It is no longer reviled as a bloodthirsty and indiscriminate killing machine. The wolf is now seen to be as much a natural part of the food chain as any other creature.



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Mason's desire to film the wolf took him to four separate locations over three winters. The film footage he captures is remarkable.

The film opens with an engaging winter night scene where all the viewer can make out on the screen are a few shadowy figures weaving themselves into the background pattern of black trees. About all one can clearly distinguish at first is the unmistakable sound of some animals feeding. And, of course, as these figures are illuminated by moonlight we see that the shadowy figures are wolves feeding on a carcass in the snow.

The camera is only about 10-15 feet away from these animals so we get an excellent view but it is the sound which rivets the viewer. You can almost feel the grinding of bones in the sharp winter's air.

The first half of the 88 minute film deals with Mason's four trips into the wilderness to capture footage of the wolf in his natural environment. But unfortunately none of these trips are particularly successful for quality film footage.

On his first trip, to a frozen lake in the Northwest Territories, Mason would sight a wolf only about once a week.

His second trip, into northern British Columbia, proved there were a number of wolves in the province but they were far too timid of man due primarily to aerial hunting. Mason couldn't get close enough to a wolf.

It is the province of B.C. which Mason uses to point out that the wolf

is not a slobbering mad killer, and is not responsible for the decimation of the caribou herds as the provincial government charged. In fact, Mason points out, the wolf and caribou have lived together for thousands of years and the wolf has always preyed on the caribou. There is an interdependence between the two; wolves usually kill only the weak and old, maintaining the herd's vitality.

In another trip to the Territories, this time to treeless Baffin Island, Mason filmed the elusive arctic wolf. He managed to get some fantastic close-up footage by dumping a can of sardines - which wolves love - into the snow beside a remote camera.

But, as in his previous outing, Mason was unable to gain the confidence of the wolves in order to film more personal footage.

Ironically enough, some of Mason's best wild footage was shot, on a U.S. wildlife sanctuary. It is a sad testament to Canada's 1970's wildlife policies that our supposedly unspoiled and pristine north could not be used for this film.

Since the wolves were accustomed to have biologists study them for 20 years Mason was able to get much closer to his subjects. But he was still lacking footage of a den and animal kill sequence.

So, to fill this void Mason logically decided to study wolves under closed conditions - captivity. As Mason said, "I wanted to experience the range of emotions I knew these animals were capable of."

Thus, at his home in the Gatineau hills of Quebec Mason fenced off about one square acre

of land to allow the 6 adult wolves (2 tame) to roam at large. In this semi-captive environment the 4 wild wolves remained wild, they would not allow any humans to close within 20 feet. It is obvious that a wolf is not exceptionally dangerous to man.

It was in the enclosure that Mason was able to film his important den sequence. His camera, placed in the den, caught the female actually giving birth to her litter.

Mason conducted an informal experiment with one of the two tame adult wolves, Charlie, the dominant male of the pack, had been around people since birth. In the enclosure with the wild wolves Charlie behaved as a normal dominant adult would. But Charlie was domesticated to the point that his favourite past-time was rolling over at the feet of Mason to have his stomach rubbed like some huge house pet.

The experiment consisted of friendly Charlie, his mate and another male - both wild - being flown to a caribou herd in the Northwest Territories to see how the wolves would react. Mason hoped he would be able to film them making a caribou kill. But Charlie, because of his domestication, was unable to lead his pack to such a kill.

In fact if Mason had not been there to feed Charlie the wolves may have died. And here is the point of the film.

Though he never comes right out and says it, Mason is quietly advocating that we cannot mix modern Canadian society with the natural habitat of the wolf and hope that the latter will remain unspoiled.

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Bright Future for Young Native Offender

by Bryan Brochu

With a lot of media attention recently being focused on Native men and women in the Canadian justice system, the plight of young Native offenders appears to have been overlooked.

In Alberta, where the Native population is about 1% of the total provincial population, the young Native offender institutional custody population is an alarming 38.5%.

Peter Nicholson, spokesman for the Young Offender Branch of the Solicitor General's office, said, "From Edmonton north about 70% of the youth offenders in institutional custody are Native. And at the Grande Prairie Young Offender Centre 90% of kids in custody are Native."

"Another alarming trend is that north of Edmonton about half of the Native young offender population is Metis. So we are beginning to focus very heavily on this northern problem," said Nicholson.

In comparison to these northern figures, 24% of the institutionalized young offenders in Calgary are Native.

The Alberta Young Offenders Department has a number of programs and services geared to specifically deal with the Native problem.

"At every major institutional facility we have an Elders program which provides for cultural contact and guidance. The Elders get the boys involved in Native ceremonies such as sweat lodges to help pass on Native traditions," said Nicholson.

Another program specifically designed to benefit Natives is the Native Courtworker Program which provides interpretation and proper legal representation.

But, perhaps, the most progressive measure the government has taken to battle these high Native ratios is the recent hiring of Sylvia Novick who will be responsible for Native offender programs.

Nicholson holds a great deal of optimism for

Novick's appointment, "Being a Native, Sylvia should be able to improve upon our relations with Natives and hopefully continue to further reduce Native offender populations."

Alberta is the only western province, according to Statistics Canada, that in the past decade has seen a decline in Native crime rates.

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Shuffling the Bureaucratic Deck

by Dale Stelter

We have all heard stories of the bureaucratic entanglements that individuals or organizations can be drawn into when dealing with the federal government. Some of us have even been caught in one.

Such is the case of the Aboriginal Friendship Centre Programme (AFCP), the national co-ordinating body for Canada's Native friendship centres.

A year ago, in March of 1988, things were proceeding pretty well as normal for the AFCP. Its dealings with the federal Progressive Conservative government were through the Secretary of State department, under the Citizenship and Multiculturalism portfolio.

At that time, however, David Crombie, who was the Minister of Secretary of State, left politics, and was replaced by Lucien Bouchard, Mr. Bouchard, of course, needed a certain amount of time to become familiarized with his new duties.

Then, in September of 1988, the Mulroney government announced a cabinet shuffle. In that shuffle, the Citizenship and Multiculturalism portfolio was taken out of the Secretary of State department, and given status as a separate department. Gerry Weiner was appointed minister of the new department.

However, Mr. Weiner, as with Mr. Bouchard before him, now needed time to become acquainted with a new department. As well, the new department did not have an infrastructure

of any kind developed yet, which meant that the organizations under its mandate, such as the AFCP, still had to deal mainly with the Secretary of State.

Two months later, in November, came the federal election, which was won, of course, by a Conservative majority. Once again, the AFCP was left up the air, as the possibility of another new minister, or another restructuring of the cabinet, loomed ahead.

In January of 1989, Prime Minister Mulroney announced his new cabinet, and—if you can follow this—put the Citizenship and Multiculturalism portfolio back

with the Secretary of State Department, where it had been to start with.

On the positive side, Gerry Weiner retained the portfolio, with the title of Minister of State (Citizenship and Multiculturalism), eliminating the need for familiarization and briefing of yet another minister.

As well, the Secretary of State department could revert back to its original infrastructure, from before the September cabinet shuffle, so another potential bureaucratic snare was bypassed.

However, the AFCP is not yet in the clear, and is now involved in another waiting game.



While the AFCP has received a cost of living increase in its federal funding, it is still awaiting word on whether it will receive funding for program enhancement. This enhancement funding would be used for such things as hiring of more personnel, development of new friendship centres, and setting up of AFCP sub-offices across the country.

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Great Grandson of Crowfoot in Land Dispute

by Everett Lambert
Nehiyaw News Service

EDMONTON—The way in which land is handled internally on Indian reserves and other native communities has been an on-going issue in Alberta for several years.

Cecil Crowfoot, 60, is involved in a case he feels may involve other Indians living on reserves.

Crowfoot, of the Blackfoot reserve at Gleichen, wants to be compensated for the land he lost after he left the reserve in the early 1970s. Gleichen is approximately 100 kilometers east of Calgary.

Crowfoot is a great-grandson of the famous Blackfoot chief Crowfoot who signed Treaty 7. Cecil was also a farmer on the reserve throughout the 1950s and 60s.

In 1946 Crowfoot started working for the federal Indian Affairs Department as a farmer. Shortly after that, in 1948, he received 160 acres from the band and

in the fall of that year he bought his own tractor.

In addition to working his own land, he also did farm work for his father and custom work for the band. By the early 1950s he had expanded his farm to 900 acres and by the late 1950s he had started to build up a herd of cattle. He says this was about the time some leaders complained that he was taking up too much land.

However, he says that in 1957 he started drinking heavily. You know how it kind of sneaks up on you," he says. Once he started drinking he stopped expanding his farm. He did, however, continue to farm for other band members. He says that when they allowed Indians to drink in bars in 1966 his drinking increased, he became a "24-hour drunk."

Due to drinking, he began selling his cattle, until eventually they were all gone. His farming began to deteriorate, as well as his marriage. In 1970 he moved to Edmonton, where he tried to repair the damage his marriage had suffered.

In 1972 he returned to the reserve and found out that his farm had been taken away from him. His house was torn down

and the farm buildings were gone. He said that some of the farmers who had little when he had left, were now farming on larger pieces of land. He says that "they (the band council) never even notified me, that they were going to take my farm away."

In the spring of 1986, he approached the band council and asked to be compensated for the farm which he had lost. A quorum of the band council agreed, however four of the councillors were not in attendance. They agreed to allot him 900 acres on the southwest end of the reserve, south of the Bow River.

The next meeting was attended by all of the band council and the decision was rejected and overturned.

"It took me about ten years to set up a farm like that," he says. Crowfoot adds that he also did about four miles of his own fencing, built his own well, and was one of the very few to build his own house.

In addition to band leaders, he also blames the Indian Agents of the day, who he feels should have known about Section 32 of the Indian Act, federal law which governs Indians living on Indian reserves. Indian Agents are no longer a

part of life for reserve Indians in Canada; however, in the days of the Indian Agent, these men were placed on reserves to represent the government and enforce the Indian Act. Indian Agents often had bad reputations and Crowfoot referred to one as "a dictator."

Certain parts of the Indian Act may apply to the Crowfoot case. Section 32, for instance, says that the Indian Agent must approve of all sales of farm produce, which includes animals, grain, hay, crops, or plants. Also, section 58 (2) says that band members who are "in lawful possession" of lands which are leased will be paid a "reasonable rent..." A question posed is whether or not Crowfoot was in "lawful possession." In addition, Section 58 (3) says that the Indian Affairs minister can lease an Indian's land "upon his application for that purpose."

Norman Running Rabbit is the manager of natural resources for the Blackfoot reserve. When asked about the case he said it was "nothing big. I don't think he's going to get his way."

Edna Teranger is the director of Treaty and Aboriginal Rights Research, which is part of the Indian Association of Alberta. She commented that when lands are leased out, these monies are "put in a band trust account and distributed by Indian Affairs, because they are trustees of Indian lands. I know that any time money is spent on reserve land you don't get it back." As for the buildings Crowfoot lost, she said "I don't think there'd be compensation for infrastructure."

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Band Owned Hydroponics Facility Opens

by Brian Brochu

Alberta's Kehewin Band, located 35 km southwest of Bonnyville, is now in the hydroponics business.

The Kehewin Agricultural Corporation Ltd. (entirely band owned and operated) originally came up with the idea about 3 years ago with the construction getting under way last June.

According to technical adviser Ron Tuttle, the facility presently consists of four Native employees and 3 production buildings. "This is a demonstration facility to prove to our sponsors that it is a viable economic endeavour."

Tuttle is referring to the Native Economic Development Program (NEDP) and the Canada/Alberta Native Development Agreement (NDA); the two organizations which "supplied the cold hard cash for the project."

"The band has provided the labour, the land and about 20% of the equity (construction machinery)" said Tuttle.

The two sponsors combined to grant the Kehewin Corporation \$360,000 for the initial facilities.

Hydroponic vegetable production is a method of growing produce by the use of various forms of nutrients and fertilizers in a soilless environment and under controlled conditions. "Once we have fine-tuned the system," adds Tuttle, "we will have no problem growing year round."

Vegetable production will include lettuce, herbs, radishes, and tomatoes. The original 5,000 seedlings will take a little while to produce but Tuttle is obviously optimistic about the future. "We are one of the first (of about 20 hydroponic facilities in Canada) to be able to grow in any kind of weather. We want to expand so right now we are hoping to impress our sponsors enough so that we can receive funding for future growth," said Tuttle.

Future plans are for 10 production buildings which would make the Kehewin facility one of the largest in Canada.

Tuttle points out that the Kehewin operation will be able to supply produce to grocery stores in the markets surrounding the Bonnyville area. He sees a tremendous demand for the relatively inexpensive locally grown vegetables.

Survey Identifies Attitudes Towards Natives

by Brian Brochu

Public support for Natives in Canada appears to be dwindling.

University of Calgary sociology professor J. Rick Ponting has discovered that, "... there has been a slight erosion in support for Natives over a 10-year period" in his research paper entitled 'Public Opinion on Aboriginal People's Issues in Canada.'

The survey shows that, in comparison to a 1976 survey, support for Natives has declined slightly from a mildly supportive national average to a neutral average.

The national sample of the survey consisted of 1,834 non-aboriginal persons over the age of 18 proportionately representing each province.

According to the survey there are regional variations regarding support for Natives. For example Quebecers are the most supportive to Natives issues while 30% (the highest in the country) of the people in the belle province are inattentive to Native issues.

On the other hand the three most western provinces, each considered separately, were least supportive yet consistently scored the highest on the index of knowledge on Native issues.

About 1 in 5 respondents were almost totally inattentive to Native issues. And when questioned about specific issues such as, "A Canadian organization called the Assembly of First Nations" over 60% re-

ported they were not at all familiar with the organization.

Regarding social and economic improvements for Natives a consistent finding was "that Canadians continue to attach low priority to the improvement of the social and economic situation of Natives."

A good indication of the public's views toward Native self government can be found by analyzing the responses to the following two statements. First, "For crimes committed by Indians on reserves there should be special courts with In-

dian judges," and second, "Crimes committed by Indians on reserves should be handled in the same way as crimes committed elsewhere."

Almost 2/3 of the respondents chose the latter statement.

On a more positive note it was found that only about 1/5 of the people surveyed seemed to challenge Native land claims. In fact, when asked whether natural resource companies should not be allowed to even set foot on land claimed by Natives until those Native land claims have been settled, 42%

agreed, while 30% stated they haven't given any thought to this matter.

Overall it was found that, "On average, Canadians tend to be not markedly hostile nor markedly supportive in their attitudes towards Natives."

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Woman's Death Prompts Racism Inquiry

by Brian Savage

Minnie Sutherland was a 40-year-old Cree Indian whose life ended on New Year's Day when she was struck by a car on a Hull, Quebec street. Minnie Sutherland did not die right away, not

for another ten days, but her treatment at the hands of the Hull police and the error of doctors at the Ottawa General Hospital reveal the darker side in Canadian society that is usually kept quietly undercover until blatant excesses prove too much for the veneer of propriety.

Eyewitnesses told the police what happened to Minnie Sutherland. They were ignored. Eyewit-

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nesses to the accident state that the police seemed to be more interested in getting traffic on the busy street going again. The police refused to call an ambulance. They dragged Minnie Sutherland off the road and put her down. They threatened the eyewitnesses when they protested the rough treatment of the woman. The police response, according to one eyewitness,

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Friendship Centres Provide Essential Services

by Dale Stelter

For decades, many Native people moving to urban centres have found themselves at a distinct social and economic disadvantage. An almost totally different set of life skills are required for survival and, as a result, employment prospects are often bleak.

Assisting Natives in their transition to urban environments has long been the objective of native friendship centres. Indeed, 1988 marked the thirtieth anniversary of the establishment of the first centres in Winnipeg and Vancouver.

At present, there are over 100 friendship centres across Canada, and 15 in Alberta. As well, 37 other communities around the community, including five in Alberta, are in the process of planning or developing centres.

These friendship centres are administered by the Aboriginal Friendship Centre Programme (AFCP), formerly titled the "National Association of Friendship Centres". The new title better reflects those serviced by the programme — all status and non-status Indians, Inuit, and Metis.

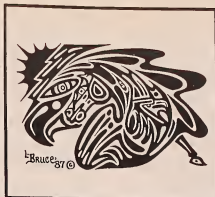
The AFCP operates mainly on funding grants from the federal government, although many friendship centres are expanding into self-administered projects and programs, and generating their own funding revenues.

The first friendship centres of the late 1950s basically provided referral services to Natives moving to urban areas, to facilitate access to existing social agencies and services.

With the passage of time, however, the friendship centres started providing services of their own, and at present a wide range of services and programs are offered. These include:

- counselling, on employment, economic, legal, educational and cultural matters;
- hostel facilities, receiving homes, and low cost co-operative housing;
- cultural activities and workshops, emphasizing Native languages, cultural awareness, and art;
- daycare facilities; recreation programs;
- drug and alcohol services;
- fund-raising projects.

Demands upon friendship centres are expected to grow. Bill C-31, involving the reinstatement of several hundred thousand Indians, will result in an increasing number of Natives seeking the services provided by friendship centres.



Further, as the number of Native youths reaching working age outstrips the number of available jobs, these youths will be looking for counselling and assistance. These young Natives are also being subjected to an increasingly omnipresent media, with predominately white content, and are experiencing unprecedented pressure to accept and conform to white values. Again, counselling demands are expected to increase.

On the other hand, though, in response to this pressure, many Native youths are showing a renewed interest in their culture and ancestry. Their interest, in turn, is sparking a revitalization of interest amongst older generations of Natives. This revitalization will result in greater demand for programs in which all Natives can learn more about, and work toward retaining, their historical culture and language.

The future mandate, then, of Canada's friendship centres is clear. However, the question of funding will play an important role in that mandate. Although the federal government

granted the AFCP status as a permanent program in 1988, the available funding, whether from the federal government, the friendship centres'

own revenue-generating projects, or from other outside sources, is being stretched thinner and thinner.



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Metis Elder Passes Away

by Everett Lambert
LAC ST. ANN,
Alberta—A long time

leader, and highly respected member of Alberta's Metis Community

nity has passed away at the age of 68.

Ed Karakonti was of Iroquois descent and was raised and resided at Calahoo, which was once an Iroquois reserve.

Sam Sinclair, former leader of the Metis Association of Alberta, had known Karakonti for more than 20 years and worked with him on the board of directors of the Metis Association.

Karakonti was serving on the Metis Association of Alberta's Elders Senate when he passed away.

Sinclair says he served as field worker for the Association in the Grand Cache and Edson regions.

"I always found him to be a down-to-earth type, honest, who always tried to do things to help others," says Sinclair.

Services were held at a local church in this Metis community where the Lac St. Anne Pilgrimage is held each year. Karakonti was a spiritual man and often travelled to the holy event which is known to be one of the largest gatherings of Native peoples in North America.

His death is attributed

to kidney problems and Karakonti had suffered from a stroke months before his death. He passed away at the Alberta Hospital just outside of Edmonton.

He leaves behind his wife Veronica, four sons and three daughters, Randy and Sidney of

Calahoo, Ben Paquette, Avola, B.C., Joe Letendre and sister Carol of Edmonton, Kathy of Calahoo, and Betty from Lillooet, B.C. He also leaves behind three grandchildren, Bonnie, Damon and Jayson, as well as brother Albert Bourguignon and sisters Flossie Loyer of Wabamun, and Lizzie Courteille of Edmon-

ton.

The well known Karakonti was known for speaking his mind and was a regular sight at Alberta's Metis assemblies.

He was proud of his Metis heritage, had a love for old time Metis square dancing, and often helped to organize talent shows for the Calahoo Metis.

Edmonton: Murder Capital

by Brian Savage

The Provincial capital prides itself on calling itself the "City of Champions" but new figures released by Statistics Canada shows Edmonton to have another distinction—this one rather dubious: the highest percentage of homicides

in Canada in cities over 250,000 at 4.5 per 100,000.

The Canadian average is 2.2. Calgary stands at 1.9.

Montreal, with a much larger population, took second spot with a rate of 3.6. Other standings include Vancouver at

2.6, Toronto with 2.4 and Winnipeg 2.3.

Alberta also took first place in the provincial standings — thanks to Edmonton's high rate. Tied for second were British Columbia and Manitoba.

Edmonton had 26 of the 72 homicides in the province. The total number of homicides in Canada was 585, the lowest figure since 1973.

The homicide category includes manslaughter, murder and infanticide.

As for the two Territories, the Yukon had only one murder in 1988, but the population ratio gave it a figure of four. The Northwest Territories had an incredibly high 13.5 ratio figure with seven murders occurring in a population of 51,000. The year before there had been only two murders.

Figures for last year put Edmonton at 4.3, just behind the number one city of Winnipeg which stood at 4.9.

Experts were generally at a loss to explain the fluctuation in figures, but one generalization was that western Canada has a traditionally higher murder rate than that of eastern Canada.



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Former Lieutenant-Governor Addresses Native Issues

by Bryan Brochu

At age 86 the man is a fervent character with an obvious passion for the world around him.

Dr. Grant MacEwan, noted author, historian, conservationist, educator, and former Lieutenant-Governor of Alberta, recently talked with the recently *Native News* about contemporary Native issues.

The discussion revealed an elderly man with a wealth of experience and an acute ability to recall his past.

Dr. MacEwan has had the opportunity to meet and get to know many Natives over the years and has developed a keen interest in Native issues.

ANN: From an educational perspective what are your views regarding the education of Natives today?

Dr. MacEwan: The opportunities are awfully rich. Indians certainly have lots of opportunities but they must complement this with desire. They have proven they can go equal with whites in a number of areas — education, business, sports, and so on.

ANN: Why do you suggest there is a lack of desire amongst Natives when it comes to education?

Dr. MacEwan: Perhaps they're timid or maybe they are angry. But they certainly do not display any great desire to mingle with mainstream society. If we get them to stay in school a little longer things would change.

ANN: In your opinion what is the best thing that could happen to Natives today?

Dr. MacEwan: Well, to begin with nothing could make me happier than to help. I have been involved in Native affairs in the past and would continue to do so.

But I suppose the one thing I would do would be to help Natives, all Natives not just a select few, cultivate a pride in themselves.

ANN: How would you go about this?

Dr. MacEwan: First they must get themselves to stop drinking. The white man will never be able to get the Indian to stop simply because the Indian doesn't respect the white man. What I mean is that only the Indian has the power to make himself stop taking the damned liquor because, as with any race, you respect people of your own kind more than anyone else.

And it isn't that they are not capable of it. Look at their ancestors. They carved a life for themselves in a very harsh environment, and did well, long before the white man came. In fact the only ones who have ever truly beaten the Indians have been themselves. I have tried to tell them that they could cope with any enemy but one — alcohol.

They will need to beat alcohol on a man to man

basis from people they respect.

And to cultivate a pride they must get themselves involved in things they can be proud of. For example, these people are superior artists and they should make use of these skills. I've been to many Native art shows and I always leave impressed.

ANN: What is your opinion of the Native to government relations with the Lubicon?

Dr. MacEwan: My support is with the Lubicon. I believe they have every right to try and achieve the security they are looking for.

But they are holding out for too much money. The government is right in trying to shave the price tag down a bit. The government gives too much money away.

This money is taken from the taxpayers, like you and I, and it should not just be given away.

ANN: Do you feel the press has been fair to the Lubicon?

Dr. MacEwan: Sure. They have presented both sides of the issue. I think the press has been fair.

ANN: From an historical perspective how do you view Native land claim issues?

Dr. MacEwan: This is an area in which I have recently done a lot of

work. Regarding the early treaties I believe the Commissioners made an honest effort. The best men available were chosen for the job.

By today's standards the Indians were not given much but they could not have done much better.

Crowfoot thought the treaty he signed was fair.

The key was that Indians were to take up agriculture. And the way the system was arranged the Indian, especially today, can make more money farming than a white man. But for some reason Indians don't take to farming. A few have, many are cattle ranchers, but for the most part they have been slow to balance agriculture production.

So when they didn't take up agriculture this altered the demands on the land and changed things.



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Wishing You a Happy and Peaceful Easter

Marathon Runner Accepts New Challenge

by Bryan Brochu

You probably will not see Allan Beaver running

any marathons in the near future.

The Bigstone Cree Native was recently accepted into the RCMP regular services training program which means he will probably have to put the running on hold for awhile.

"I am very excited," said Beaver, "it is a big challenge - bigger than running a marathon since training for the RCMP is hard and being a Native will increase the pressure on me. I want to succeed.

Even though the RCMP are currently recruiting Natives it is rather unusual for a Native to be accepted directly into the regular forces program. Most Natives take the special constable route where they are promoted to regular forces after 5 years on the job.

So Beaver, by being accepted directly into the regular forces is an exception. "I did well on my exams and the officer who interviewed me was a runner also - so we got along well. I'm sure that helped a bit," laughed Beaver.

Beaver has previously been very conscious of his image among fellow Natives. "I try to be a role model like Billy Mills and Tom Longboat were to me. I am a non-drinker and non-smoker and I hope this rubs off on some of the younger people."

Currently, Beaver is cultivating his role model image at Edmonton's Chasquis running club where he coaches several young Native runners.

Beaver sees an opportunity to achieve some very positive things through the RCMP. When he does become an officer Beaver hopes to be placed with a Native community where he can establish a running club, "and hopefully do a lot of positive things. A running club will help them to keep busy and stay away from booze and drugs."

Even as an RCMP officer Beaver plans to run marathons; "I may be too busy at first, settling into my new career, but after that I will continue my running."

Beaver wished to thank his family for their continued support in his endeavours; "My family has always been behind me," he said.

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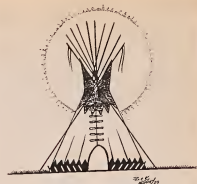


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Program Offers Assistance for Alcohol and Drug Problems

by Dale Stelter

To many Alberta Natives, life is a vicious circle of poverty, unemployment, and despair, with no way out. All too often, alcohol or drugs offer a ready-made escape. Yet this only adds another component to the circle.

Once hooked on alcohol or drugs, it's hard to break the habit. And for those who desire this, the future can appear very empty — especially for Natives in remote communities, where the nearest treatment facility may be a great distance away.

If these people do make it to a treatment facility, the counsellors or social workers may not include other Natives, who are the best equipped to help, and understand.

These dilemmas, however, are being acted upon by the National Native Alcohol and Drug Abuse Program (NNADAP), established by the Medical Services Branch of Health and Welfare Canada. Through financial, administrative, and technical support, NNADAP has as its mandate the reduction of alcohol and drug abuse among Indian and Inuit people.

There are several components to NNADAP, including:

1. Prevention/Maintenance:

Provides educational and counselling services on substance abuse through, for example, in-school

educational programs, adult-oriented workshops, cultural reinforcement programs, and resource materials.

These services are performed by Native workers, who are responsible to the Band Chiefs and Council.

2. Treatment:

Available on an in-patient or out-patient basis; provides counselling, and support in personal and social development. The treatment centres are located in native communities, and almost all are Native controlled and staffed.

Existing centres are: Beaver Lake Centre (Beaver Lake Band), Frog Lake Halfway House (Frog Lake Band), Kapown Centre (Freeman Band; located near Grouard), Sarcee Old Agency Lodge (Sarcee band; located near Calgary), Stoney Medicine Lodge (Chiniki, Bears paw, and Goodstoney Bands; located west of Calgary), and St. Paul Treatment Centre (Blood Band; located near Cardston). Construction of a new facility at Fort McMurray, and a replacement for the Sarcee Old Agency Lodge, are underway.

3. Training:

Provides specialized training for workers in the field of alcohol and drug abuse.

Training is provided by Nechi Institute on Alcohol and Drug Education, located in the Poundmaker

Lodge in St. Albert. The Nechi Institute is Native-controlled, and Native-staffed.

4. Research and Development:

Assists in development of prevention and treatment program.

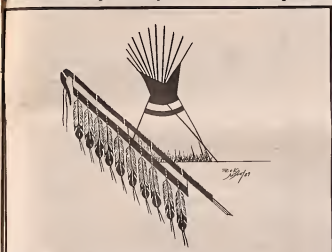
As a nation-wide program, NNADAP is implemented on a regional basis. The Alberta Region consists of three Zones: North, including all Treaty 8 Bands; South, including all Treaty 7 Bands; and Central, including all Treaty 6 Bands.

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Administration is the direct responsibility of a Regional Director, and three Zone Directors, all of whom are Native.

These Directors work in association with Health and Welfare Canada consultants who, as well, are Native. One Regional Consultant assists in co-ordination of central activities, while four Zone Consultants assist in program development and implementation, and act as resource persons.

For further information on NNADAP, you may contact Rena Half, Regional Consultant for Alberta, at 495-2692.



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Pastoral Centre Reaches Out to Native People

by Brent Kostyniuk

It's often said that first impressions are accurate ones. In that moment of a first meeting, a person's true nature is revealed.

When one meets Lucienne Meek for the first time, one is left with the feeling that here is a gentle person — a person who is soft-spoken, a person with a peaceful soul.

In a word (although it is an often overworked word), a good person.

Lucienne Meek doesn't look to impress people, she simply wants to be about her work, a work which is very much that of the Lord.

Together with an Oblate priest, Lucienne ministers to Natives and Metis in the heart of Edmonton.

The Native Pastoral Centre is the only Native parish in this city of over half a million.

And the setting for the centre is just across the railway tracks from the downtown core.

Housed in an unassuming two-story office building (and sharing the space with an architectural firm), the centre is the spiritual home for some 250 Natives and Metis.

Inside, the decorations of the reflect and auxiliary rooms reflect not only a strong Catholic Faith, but equally strong ties with traditional Native beliefs.

Although the centre is close to Edmonton's skid row area, Lucienne is quick to point out that this is not a drop-in.

Of course people are welcome at all times, but if they come, they are guided back toward the church.

More Study

Lucienne continues to devote much of her spare time to increasing her knowledge of Scripture and the Church, although it was not through formal education that she first discovered her mission.

When she and her husband first moved to Edmonton from Ontario, Lucienne became interested in learning more about her Church. The previous year she had experienced a conversion back into the Faith.

Although she had always considered herself a Catholic, she had fallen away from strong active participation.

As her interest in scriptural



REACHING OUT — Lucienne Meek works as a pastoral assistant at the Native Pastoral Centre in Edmonton, Alberta.

Brent Kostyniuk Photo

studies grew, so did her feeling that she should get to work using her interest and knowledge to aid others.

The first formal move in that direction came at the request of Fr. Joe McNeil who began encouraging Lucienne to do lay work.

From that start, she expanded her horizons and agreed to help Fr. McNeil give a retreat.

"I love scripture," says Lucienne.

That love is what has kept her going and working hard to achieve the goals she sees for Edmonton's Native community.

At the beginning of this decade, Edmonton's Native community gathered at Sacred Heart parish. It was a small group in those days, with very little in the way of formal organization or programs designed to meet the needs of Native people.

The first step was regular gatherings. These were later replaced with monthly Masses, specially for Natives.

At that time, Lucienne volunteered her services, all the while taking courses and workshops to help herself grow in the Faith.

The years of dedication and hard work paid off when, in December 1987, the Native Pastoral Centre became a full-fledged parish.



HOUSE OF PRAYER — Some 250 Native and Metis people come to the Native Pastoral Centre which serves as their spiritual home.

Today, Lucienne works full-time as the pastoral assistant, although full-time often stretches into 60-hour weeks.

Blending Ways

The blending of pre-Christian and Christian ideals is not unique to Native Catholics and certainly should not be looked upon as something strange or outside the bounds of the Church.

At the Native Pastoral Centre this type of blending of ways is done with beauty and with a sense of spirituality often lacking in other settings.

The sweetgrass ceremony is a case in point.

Originally a traditional ceremony of purification, the sweetgrass ceremony retains much of its ancient symbolism, while becoming a vital part of Native Catholic liturgies.

"When the person goes out to gather the sweetgrass, he prays for direction in finding it and, later, prays for the people who will be using it," explained Lucienne.

Once gathered, dried and braided, the sweetgrass is stored for use during liturgies.

"On Sunday, as people are entering for Mass, the sweetgrass holder stands at the door and offers it to those who want to partake," she said.

The ceremony is optional and some Natives who do not believe as strongly in traditional ways choose to decline the sweetgrass.

"The person gathers the sweetgrass smoke and first waves it over his head as a sign of purifying his mind," said Lucienne.

"Next the smoke is spread over the chest to purify his heart."

"Finally, it is passed all over to complete the purification of his body."

When all are gathered for the Mass, the sweetgrass holder stands at the side of the altar, allowing the fragrant smoke to rise as a sign of the congregation's prayers rising to the Lord in heaven.

In many ways, the sweetgrass ceremony is not unlike the standard incense used in Masses.

The Native Pastoral Centre also pays homage to the rich Native culture with the introduction of Cree (the predominant native language in this area) into the Mass.

Responses, prayers and hymns are in Cree during these special Masses.

An element key to ancient Native traditions was the drum, and this too is occasionally included in the Mass.

Recently an 11-year-old Native child died, with the funeral being held at the centre.

"I helped arrange the funeral Mass for the parents, who are very traditional in their Native beliefs," said Lucienne.

"We had a three-part Mass with drums, Cree and English. It was very special, and meant a lot to the parents."

Program Responsibility

On a day to day basis, Lucienne is responsible for most of the programs offered at the centre.

Each day she conducts a paratutary which is open to anyone. It includes distribution of Holy Communion with previously consecrated gifts.

She also handles baptism preparations for adults and children.

With great satisfaction, Lu-

cienne tells of the 26 adults and children who have been baptized in the parish's short existence.

Among that group was a lady and her teenager daughter — both of whom were believers, but who had somehow never been baptized.

It is in telling stories like this one that Lucienne shows her greatest enthusiasm. The work she is doing is showing results.

But there is still more to do. "We're really a mission," said Lucienne.

"Although we have grown greatly, there is still a lot of work to do. We have only just touched the tip of the iceberg."

There are many, many more Native people in Edmonton, who we still haven't reached.

Part of the outreach process for the Native Pastoral Centre is a monthly healing Mass. Through this, many new people are brought in, or back into, the Church.

Another of Lucienne's duties, or rather gestures which she takes upon herself, is visiting the sick.

Many times her nights are broken by telephone calls, asking her to counsel and comfort the sick and dying.

She also helps keep alive the traditional Native wake. It is the custom for the body to be brought to the house where the family and friends keep vigil over it throughout the night.

Often Lucienne will take part in these wakes, leading prayers and meditations, and just keeping the family company through the long night.

By her own admission, Lucienne is happy to do the work.

The presence of the Holy Eucharist in the room next to her office gives her strength when the load is heavy.

Brent Kostyniuk is a freelance writer residing in Edmonton, Alberta.

The Catholic Church Extension Society of Canada



WELCOME PLACE — Edmonton's Native Pastoral Centre is just across the railway tracks, near the downtown core.

Brent Kostyniuk Photo